

(ILL)

The deities axe the VISWADEVAS; the]Zwfo'is
BHAUMA; the
metre is *Trishtvbh*, except in the sixteenth and
seventeenth
verses, in which it is *Atijagati*, and in the
twentieth, in which
it is *Virḍj*, and of one hemistich,

1. Who, MITRA and VARUNA, desiring to
sacrifice
to you, (is able to do so)? do you, whether
(abiding)
in the region of heaven, or of the vast,
earth, or of
the firmament, protect us, and give to the
donor (of
the oblation), and to the sacrificer, cattle
and food.

2. May those divinities, MITRA, VARUNA,
ARIA-
MAN, Aru, INDRA, EIBHUKSHIN, the MARUTS
who ac-
cept pious praise,¹ be pleased by our
adorations, par-
taking of the gratification afforded to
EUDRA, the
showerer (of benefits).²

3. I invoke you, ASWINS, therestrainers
(of desire),
for the acceleration of your chariot with the
swiftness
of the wind: (priests) offer praise and
oblations to
the celestial destroyer of life,³ to the
accomplisher of
the sacrifice.

4. May the divine accepter of sacrifice,
of whom
the *Kanwas* are the priests, TRITA*, VATU,
and AGNI,

¹ According to the commentator, divinities are of
two orders,
those Twho share praises, *stotrabhdjak*, and
those who share
oblations, *kavirbhdjak*; the first is here alluded (o.

² This last clause may be considered as applying
especially to
the *Maruts* as the sons of *Rudra*.

³ *Dm asurdya* is explained *dyotamndya*
prndnpahartre,
that is, to *Hudra*: and *yajyave*, *y&ga*
sddhakdya: or *Atura*
may be. rendered *prdnaddtri*, the giver of life,
when'it will
imply *Surya* or *Vdyu*.

⁴ Or *Trita* may be an epithet of *Vdyv*, the
threefold, per-
vading the three regions of heaven, mid-air, and

earth.